The Church Monthly

AUGUST, 1936

Putting Manhood First

Protestantism in New York City

The Church Monthly

VOLUME 10 — *August, 1936* — NUMBER 10

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Published monthly by the Committee on Publications of The Riverside Church.
(Issued the third week of the current month.)
Annual subscription $2.00. Two-year subscription $3.00
Address all communications to THE CHURCH MONTHLY, 490 Riverside Drive, New York City.
Make checks payable to Harry P. Fish, Treasurer.
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PULPIT, PREACHER'S STALL, AND THREE DEACONS' SEATS
PHYSICIANS' PANEL OF CHANCEL SCREEN AND MEMORIAL ORGAN
INSCRIPTION

IN MEMORY OF
WILLIAM NEWTON CLARKE
PROFESSOR OF THEOLOGY
IN COLGATE UNIVERSITY
1890 TO 1912
AND TEACHER OF
HARRY EMERSON FOSDICK
THIS ORGAN IS GIVEN
BY A FRIEND OF BOTH

Putting Manhood First

By Harry Emerson Fosdick

In one of his most familiar and far-reaching sayings Jesus declared, "The sabbath was made for man, and not man for the sabbath." In that statement a living man, on one side, and a sacred institution, on the other, were set in contrast. In Jesus' day the Sabbath was scrupulously observed, with by-laws, rules, and regulations manifold. Here, then, was a sacred institution into which man was being run as into a mold, sawed off as on a Procrustean bed if he was too long or stretched out if he was too short, but, one way or another, treated as material to be crammed and crowded into the restrictions and requirements of the institution. And Jesus said in effect to the rulers of his people, You have your perspective wrong. No institution comes first; man comes first. What illumines, enlightens, enriches, enlarges man comes first, and whatever value an organization has lies in its ministry to man. Get your perspective right; the Sabbath was made for man, not man for the Sabbath.

Our thesis this morning is that wherever we run upon man and his institutions this principle holds true and that today it is of prime importance that we see it.

For example, many of you here are schoolmen, devoted to an institution with a long history and a high tradition. Yet every enlightened educator would admit that schools have often behaved as all other institutions have behaved—they have regimented their curricula, have made their methods set and rigid, have put the seal of sacredness upon customary studies and pedagogies, and have crowded children through their institutional processes as though the child were made for the school and not the school for the child. And, as every enlightened educator knows, the most salutary reforms in the schools' procedure in this last generation have come from doing exactly what Jesus said—putting the child in the center, keeping attention focused upon him, and, starting with his child nature and his vital needs, serving him. The child was not made for the curriculum but the curriculum for the child.

Among all human organizations none has sinned more against this principle of the Master than has the Christian church. Suppose that Jesus had been in control of the churches across the centuries and were in control now, so that they were thinking first, last, and all the time about men, women, and children and what would enlarge and enrich their lives—not trying to crowd them into established ecclesiasticisms but trying to make the churches flexible and useful instruments of human service. Could we possibly have these scores of denominations whose differentials have nothing to do with human service at all? We Christians have put institutions first and then they, true to type, have ganged up on us, pushed themselves into ascendency and primacy, and become the major objects of loyalty, until we have tried to crowd men into their molds of thought and action. Could Jesus come in person and speak to us about it I suspect he would say

something like this: You call yourselves my disciples but there is this deep difference between us—you are thinking about institutions; I am thinking about people. What unto me is the multitude of your Baptist, Methodist, Presbyterian, Episcopalian organizations? Man was not made for them, and the only thing of worth in all of them is just that much which vitally serves manhood and womanhood and childhood. Put that first! And so revolutionary a principle is this simple-seeming proposal that, should we take it in earnest, our ecclesiastical organizations would be shaken from center to circumference, broken up, blended, and reformed.

Both because we never can understand Jesus unless we understand this principle of his and because we ourselves are living in a time when man and his institutions are having a desperately difficult struggle, we may well give our thought to this truth.

Consider in the first place the powerful effects which follow when any one thus centers attention primarily on individuals. In any situation, what we naturally and spontaneously get our eyes upon so that it is central in our interest powerfully determines character. Some one has called this our capacity for selective response. It is decisively important. In the last biography of John James Audubon, the American ornithologist, one runs upon this arresting sentence: "Nothing ever really happened to him except birds, for he took nothing else seriously." Audubon wandered the world over from the American wilderness in its pioneer days to the great capitals of Europe, and nothing ever really happened to him except birds. Similarly, one can say of Jesus that nothing ever really happened to him except individuals. Always he got his eye on man and then judged everything else by what it did to him.

Ordinarily this is presented as though it were a beautiful aspect of Christ's life and ministry. As Audubon had nothing really happen to him except birds, so one thinks of Jesus, picking out in every situation the salient individual. The little child, blind Bartimæus, the woman at the well—what an eye he had for individuals! But, beautiful though it may be, it is also far-reaching and sometimes terrific in its consequence. For here come trooping up the institutionalists, with their Sabbath, let us say, or their temple or their sacrifices, saying, These are sacred! and Jesus comes back like thunder—What do you mean, *sacred?* nothing is sacred except man's life and what enriches it; though your institutions be as old as the Patriarchs and have accumulated all the trappings of sanctity, there is no sacredness in them save as they help man. So, beautiful as it may seem at first, this principle of judgment is the most searching standard that human organizations can face.

Once in a while something happens to make us see this beyond our power of avoidance. Few things in recent decades have so moved and shaken the American people as the voluntary exile of Colonel and Mrs. Lindbergh. They are a little family of individuals, and, lo! some institutions in this country have done something to them so that they cannot live among us any more—not criminals simply but also political profiteers and that towering menace and curse of the nation, the yellow press. They have done something to this little family of individuals so that they must go into voluntary exile, and nothing that could have happened has so showed up and

made us feel the shame of those institutions.

Now, this thing which once in a while we feel, when we happen to get an individual case into the center of our thought, and care about it, Jesus habitually felt. He always had his eye on the man and then judged everything by what it did to him. Believe me! if we could get enough people to look at life that way, there would be some profound changes in our public affairs.

In the second place, consider how applicable this principle of Jesus is to some of the most pressing problems that we face. I venture two illustrations.

We never will solve the crime problem in this country until we do what Jesus said. Let us take a young man between eighteen and twenty years of age—out of which time of life comes the largest single group of criminal offenders —who just has come for the first time into collision with the law. Were we to do what Jesus said, we would get our eye primarily on that young man. What produced him that so early he should be a criminal? Where was he born and reared that thus he was molded in his boyhood to evil courses? So, having our eyes upon that youth, we would begin to do something, whereas now we are doing practically nothing about those well-known city areas which from their slums pour out criminal characters like a flood. Moreover, having our eye upon the young man, we would ask what we could do about him now, whether simply to segregate him from society or to save him from his criminality. But instead of all this, which would be good sense, good Christianity, and good penology, the center of the stage is taken, not by the young man but by an institution—the cumbersome, precedent-ridden, often obsolete institution of the law. President Taft, conservative though he was, said that the administration of criminal law in this country was a disgrace to our civilization. As a keen observer of American society has suggested, the legal institution, as it is now, can mete out to a criminal only three remedies: fine, imprisonment, or death. That is as though in a hospital for sick people, with all their varied needs and their diverse disorders, the institution were shut up to three remedies: nux vomica, quinine, and strychnine. But in a hospital they know enough to start with the sick man, find out how he came to be sick and what remedy he needs. In the hospital they know enough not to start with a stereotyped regimen into which willy-nilly everybody must be jammed. So, because we will not put that young man in the center of our thought, we neither improve the conditions that produce him nor use the vast and varied resources of modern social and psychological science to cure him, and in consequence are making an appalling spectacle of ourselves in handling organized criminality. As one considers that spectacle and sees that the only way out is the principle Jesus enunciated, one understands why Samuel Barrows, one of the pioneer criminologists of this country, called Jesus "the greatest penologist of any age."

I suggest another illustration. I am not much worried about communism in this country, because it is so antithetical to our native psychological attitudes that the likelihood of its ascendency would seem to be remote. But I am concerned about Fascism, whether from the left or from the right. Have you read Sinclair Lewis's last novel, *It Can't Happen Here*? I do not

know whether to tell you to read it or not. It is dreadful. I hated it, page after page, but could not lay it down, with such shocking plausibility it pictures Fascism creeping up on us in this country and then engulfing us. One could almost see it happen.

Now, the essential genius of the Nazi and Fascist régimes lies in this very thing we are speaking of—the exalting of an institution, a nationalistic state, into whose regimented control men are to be crammed and crowded. In a world where all the little boys of a nation from six years old and up are dressed to look alike, drilled to act alike, taught to shout alike, hours on end, "Duce, Duce"; in a world where a human institution, the nation, is made the ultimate object of loyalty so that one of the Nazis' cultural leaders can say, "The God, whom we worship, would not exist if our souls and our blood were not"—in such a world Christianity's contest concerns more than theology. For what Jesus said about the Sabbath he would say about the nation. It was made for man, for the individual man, to help set him free, to release him, not to be a gristmill to grind him in. To be sure, one should be loyal to his country. There are beautiful meanings in patriotism. One may love one's country as one loves one's family. But the family was made for the children, to set them free, one by one to open before them doors of opportunity, not to be a regimented system of totalitarian control to press their plastic lives into. So is the nation! And in America, where we still have some fair chance at democracy, we have the solemn obligation, not simply to ourselves but to mankind, to withstand every suppression of civil liberty, whether that suppression come on us or on some one with whom we disagree, that might forerun a coming Fascism. This is the only road to possible happiness—man never made for any institution, always the institution made for man.

In the third place, come closer home to our own personal experience. The scenes associated with this saying of Jesus in the New Testament seem at first like ancient history. Jesus helped a sick man and all the institutionalists were on edge with indignation and resentment because their Sabbath had been violated. They put the institution first until, far from seeing it in functional terms of human service, they came to think that a sick man might well suffer what he had to suffer or die, if he must, so long as their stereotype of rule and regulation was observed.

Does some one here say, We never would do that? Friends, if I cannot prove to you that we are tempted every day to do that I am no preacher. For our lives are all entangled with institutions, every one of which, from sewing circles up, is constantly tempted to put technicalities in the place of realities. It is the old matter of means and ends. Every human organization, to start with, is supposed to be a means, but it pushes itself into the ascendency until the human beings who were to be the objects of its concern become the serfs of its methods.

For example, are you a librarian? Well, I have known libraries which seemed to me peculiarly designed by their rules and regulations to keep a man from getting at a book. Even libraries can be institutionalized until they defeat their object. And as enlightened librarians know, the most salient reforms in their professional procedure in this last generation have come from doing what Jesus said—getting

your eye on that man who wants a book and keeping it there, and then shaping your processes to make it as easy as possible for him to get what he wants.

Or it may be that you are not a librarian but a social worker. How many Americans have discovered that even philanthropy can be institutionalized until in dealing with an organization one would hardly think that it had been conceived in human kindliness and was intended for the healing of the lives of men! Remember what Ehrlich said about the failure of the whole legal system apart from the honesty of the administrator. "There is no guaranty of justice," he writes, "except the personality of the judge." So there is no guaranty of humaneness even in a humane organization apart from the personality of the administrator. And the secret of such an administrator is that he keeps his eyes first, last, and all the time, not on the technicalities of his organization, but on human beings in need.

Or are you a business man? If you are, I venture that you are vexed and irritated by wholesale condemnation indiscriminately visited on business, as though, let us say, all lawyers should be judged as shysters or all ministers as crooks. In *that* one sympathizes with you. Nevertheless, let no business man try to withdraw his realm from this standard of judgment we are speaking of. The ultimate test of all business processes is what they do to the manhood of the nation. The most important output of the mine is the miners. The most important product of the factory is not material but men. What does the business process do to manhood?—that is the ultimate test. When, therefore, you hear a man pleading for the motive of human service against the motive of profit, if he is sensible he does not mean that business can be run at a loss, but he does mean that any industrial order which makes money but unmakes men is a failure. Man was not made for any economic system. All economic systems must be made for man.

Suppose that we were none of these things we have been talking about. We still would be in danger of institutionalizing our morals. What a curse that has been! It is right to keep the Sabbath—that was the old stereotype. And then men used it so that they were saying in effect, Let a man suffer and die so be it the stereotype is observed. It is right that women should suffer in childbirth because Eve tempted Adam —that was an old stereotype. Then anesthetics came and women could not use anesthetics in childbirth. And now, when the most simple dictates of good ethics and common sense demand that children, when they come into a home, shall be wanted children, and that wives shall have the right to control the number and the spacing of their children, not because they do not want them but because they do want them under the best possible conditions for the good of all the family, an old, obsolete, moral stereotype again stands athwart the road and says in effect, No matter what human agony it costs, all is well so long as the stereotype is respected.

I suspect that behind all these sins of institutions lies the fact that we personalize them. We say, The church, *she;* the nation, *she;* and so we create in our minds the fallacy that a church feels, that a nation experiences, that business suffers, whereas nothing feels or experiences or suffers except indi-

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Prayer

By Harry Emerson Fosdick

Eternal God, Who hast so curiously made us that we cannot be contented with ourselves, we come to Thee because we stand in need of victory. For faith is at war with doubt and hope with fear and love with selfishness. Our hearts are battlefields, armies march through us, and it is as difficult to find peace within as to make peace in the world without.

Thanks be to Thee for all Thy great servants who have won the victory. For Christ, the captain of our salvation, and all who in his train have walked in triumph over self and the world, thanks be to Thee! Make them clearer in our imaginations, we beseech Thee. Put them in the center of our insight that we may look at them once more and rejoice and have our confidence recovered, that we too may be more than conquerors.

Make more clear in our eyes, we beseech Thee, those excellencies that ought to triumph within us. Lord, Thou seest, we would fight the better if we could see with greater clarity and steadiness the things we ought to fight for. For the breath of the world clouds our spiritual windows and we lose our vision. So we have come to Thy sanctuary that whatsoever is just and pure, true and excellent and of good report, may be real to us again. Shine upon them, Thou sun of God. Lift them up in our sight, we beseech Thee, that once more whatever is elevated and beautiful may be real to us.

Strengthen our interior resources. If some citadels of the soul within us are crumbling before attack, reinforce Thou again the breaches sin has made. We need margins of reserve around our need. In strengthened faith and deepened courage and enlarged outlook, O God, give us Thy power today.

Especially we beseech Thee for those whose enemies seem more than man can stand against, for those who bear the burden of bereavement, crushing temptation and sorry practical estate, beyond their power to cope with. Come Thou close to some souls today and to their own surprise give them an inward victory. And grant that, thus triumphant in ourselves, we may carry the fight out into the world. Since it takes victorious souls to win a victory for righteousness in this earth, hard bestead and tempest tossed, let the whole body of the people, we beseech Thee, inwardly empowered, be awakened to a fresh sense of their responsibility and a deepened care for social justice and righteousness.

To all in special authority among us and around the world grant Thy guidance. May what is good triumph over evil, and peace and brotherhood come at last, that he who died upon Calvary, in whose name we pray, may see of the travail of his soul and be satisfied. Amen.

Protestantism in New York City

By Robert W. Searle

General Secretary of The Greater New York Federation of Churches

The City

How little most of us really know about New York. We move very largely on a beaten path. And while we are dimly aware of the general nature of great areas of life beyond our accustomed circuit—yet so dim is that awareness that it is only fleetingly present in our consciousness.

We know for instance that New York concentrates within the close compass of 299 square miles 7,363,624 people. This is a population greater than that of Sweden or of Australia or of Norway and Denmark combined. A sense of the size of the city is borne in upon us whenever we travel through its outer reaches.

But how little we know of the qualitative life of the city, of the darker circumstances which surround our neighbors, of the constant burden of misery and suffering and despair—in short, of the human condition of the city.

Take the matter of the slums. They are dark with heartache. There are 17 square miles of them in the city. More than 2,000,000 people live in them. The 65,000 old-law tenements that front our city streets, if ranged in a row, would reach from Times Square to the heart of the Adirondacks. There are 250,000 sleeping rooms without access to the outer air. There are 491,596 family units without central heat; 322,065 without hot water; 309,157 without tubs or showers; 249,653 without private indoor toilets. Most of the tenements are fire traps. Between 1918 and 1929, in old-law tenement fires, 448 human beings were burned to death. In the most congested area the infant mortality rate is 100 per cent above the city average—the incidence of tuberculosis 300 per cent greater.

Take the matter of crime. Human wastage! There are 46 Magistrates on duty in New York City. Before them are arraigned each year approximately 550,000 persons—an average of nearly 12,000 to an individual Magistrate. 65,000 defendants are under 21 years of age. If the Courts were to sit for an eight-hour day, 365 days a year—once every three minutes throughout the year some minor would be arraigned. It has been estimated that the annual cost of crime to New York is something like $120.00 per capita for each resident, and yet the total expenditure of the city for the recreation of its children and young people, including both public and private facilities, is estimated at 23 cents per child per year.

Take the matter of unemployment and relief. Here is misery and dread. In April the Welfare Council reported 469,897 cases receiving relief. In most instances cases mean families—so that a conservative estimate would indicate at least 1,500,000 individuals involved. Prior to April the Council had reported 390,000 young people between the ages of 16 and 25 as being unemployed and

140,000 of these as never having had work.

Take the matter of race relations, particularly as it concerns the Negro. For the Negro every human problem is vastly aggravated. Health and housing, overcrowded schools, juvenile delinquency, unemployment, in all of these he suffers beyond all others. To add insult to injury, a chief factor in this aggravation of misery is the discrimination against the Negro that pervades the whole city life.

Paragraphs should be added dealing with the health problems of the multitudes, with their legal difficulties, with gambling and organized vice, with sweated labor and exploitation. But space is limited, and it has been possible only to throw a fleeting light upon some of the major areas where human beings are caught in circumstances that mean so much of misery and heartache and suffering of body, mind and spirit. Here surely is a field for the ministry of love and compassion.

Protestantism in New York

What of the Protestant Church in the midst of this city? Protestantism is indigenous here. For centuries it was dominant both in numbers and in influence. We must face the fact that it is no longer so. For while the Census of 1930 reports 2,556,595 Protestants; 2,365,247 Roman Catholics; 1,876,545 Jews, and 132,059 others—it is evident that these figures are reached by classifying as Protestant all who are not listed under any other category. An actual study of denominational records with an estimated number added to represent non-denominational churches, places the bona fide Protestant membership at approximately 400,000 or something less than 6 per cent of the total city population. Of course revised figures would be necessary in order to determine the actual total membership for the Roman Catholic and the Jewish religious groups as well. Undoubtedly the grand total for the three faiths would reveal the fact that people of definite church or synagogue association constitute less than 33 per cent of the city population. It is probable also that, while there are somewhat more members of the Protestant Church than of the synagogue, there are considerably less than of the Roman Catholic Church.

Originally, of course, there was but one Protestant denomination on Manhattan Island. Today the map which hangs on my office wall indicates churches of twenty-two denominations with a number of miscellaneous individual churches in addition.

The denomination marks the first division in the ranks of our Protestantism. Authority in Protestantism, when it exists beyond the limits of the individual church, passes no further than the denominational boundary. So that at the first glance it is obvious that our minority is composed of at least 23 separate and autonomous units. This division is multiplied by the fact that in no instance is there just one city-wide judicatory in any denomination. The Presbyterian churches, for example, are separated into the Presbytery of New York, which includes Manhattan, Bronx and Richmond, and the Brooklyn-Nassau Presbytery, which includes Kings and Queens Boroughs, and in addition Nassau County beyond the limits of the city. In most denominations the pattern is more intricate.

But the division of our minority is much more extensive than the facts mentioned so far would indicate. The ultimate division is into individual churches.

In some denominations each individual church is a law unto itself. And even in those others where there is a deposit of authority in a central denominational judicatory, this authority is strictly limited and in practice seldom exercised. There are some 1500 Protestant churches spread across the five Boroughs of the city; consequently, insofar as actuality is concerned, our Protestant minority is divided into 1500 units—each defining its own program—going its own way—almost, if not entirely, its own master.

A simple mathematical operation will reveal the fact that the average number of members to the individual church is 266. There is no even distribution, however. The Abyssinian Baptist Church reports as many as 13,000 actual members, and there are churches persistently maintaining with less than fifty members. On Manhattan Island, 10 per cent of the churches include more than 50 per cent of the members.

Of course it is impossible to obtain adequate information as to the financial resources available for individual churches, but it is evident that the disparity of distribution is as great if not greater than in the matter of membership. Consequently, many churches so located as to be faced with challenging opportunities in the field of weekday program lack the ability to accept the challenge.

Only in recent years has there been any attempt to formulate a coöperative strategy in the development of individual churches. Throughout nearly all of the history of the city, new churches have come into being under denominational initiative. Unfortunately, each denomination has proceeded very much as though it alone possessed the keys to the Kingdom. And so today, especially in the older sections, there is a thoroughly unstrategic dispersion of Protestant forces. There are districts in which it must be obvious to all beholders that Protestantism is subject to internal competition. There are others where the community is pitifully under-served.

At least one more feature of the city Protestantism must be pointed out. Because New York is New York, it has become probably the greatest center in the world for Protestant organization of a national or international character. In addition to the location here of many national denominational boards and agencies, there are the headquarters of scores of inter- and non-denominational organizations, some directly religious—others of a nature that makes them dependent upon Protestantism. All of these, without exception, turn to the local churches or the church people for financial support and to the ministry and laity for service, committee membership, etc. Without in any way deprecating this fact, it should nevertheless be obvious that it complicates our Protestant pattern and draws upon our resources.

Is it any wonder, in view of this division, compounded, that the sense of community-wide responsibility has for the most part found no place in the official ecclesiastical planning and thought? One searches in vain through this official Protestantism for the manifestation of an active compassion worthy of the followers of the Christ. I venture to suggest that no single official Protestant body in New York City has during the last year given as much as one continuous hour of intent and purposive consideration to the total aspect of any one of the great human problems which weigh down so many thousands of human

souls. I hope I am wrong. I would like to be corrected.

As a matter of fact, 90 per cent of all Protestant energy is poured into parochial channels—and most of that is directed into the endeavor to make the Church grow in numbers, not in service. I hope that no one who reads this will think that I am cynical or self-righteously critical. All over this city are thousands of fine Christian people and hundreds of splendid ministers breaking their hearts over this situation. They are caught up in the retreat of Protestantism. They are immersed in the "rear guard action" of hundreds of separate churches, each struggling for self-preservation. There can be no preservation until like a revitalized army we stop the retreat—create a common front—and carry forward a united aggression against those forces which break men's spirits, corrode their souls, and shatter their bodies.

L. P. Jacks has said that the Church must march as "the Church militant, and shine as the Church triumphant before men will say religion is here." And where will it shine unless amidst the darkness of despair and injustice and sin? And against what will it march unless against the causes of suffering, the barriers of unjustice, the conditions that make it almost impossible for men to believe in God, the circumstances which constitute a denial of human brotherhood?

Federation Is the One Present Hope

But what has all this to do with the Federation? It is the reason for the existence of the Federation. It is the soil from which sooner or later Federation was bound to grow. Just as the Baptist Churches, feeling the necessity for some agency through which they might cooperate, some instrument for the fulfillment of common obligation, created the Baptist City Mission Society—so the Federation has grown up from the sense of the necessity for the creation of some common medium through which all the churches might work.

In 1890 Dr. William Adams Brown brought together a group of men who sought by consultation to prevent competition in the establishment of new churches. In 1895 Dr. Walter Laidlaw was elected secretary of an organization for common planning. These two movements merged, later to be joined by the Sunday School Association, so that today the Greater New York Federation of Churches, with the Queens Federation in affiliation, represents four Boroughs of the city, and the Brooklyn Church and Mission Federation represents the fifth.

The Federations as they exist today have a twofold responsibility. First, to martial the Protestant forces in such a way as to place the leadership resources of the whole group at the service of the individual church. Second, to accept in behalf of Protestantism the responsibility which is owed to the community as a whole. It is the duty of the Federation to plan for and to strive to accomplish the fulfillment of those obligations which would be accepted by a united church if a united church existed.

In the partial fulfillment of this task, the following are some of the endeavors being carried forward today:

In the field of Religious Education: Ten Training Schools for Teachers with upwards of 2,000 enrolled; Series of Conferences for Superintendents; Local Conferences in Churches for Teachers and Parents; Expert Counselling to in-

dividual schools and teachers; the initiation and direction of 157 Schools of Weekday Religious Education; a cooperative project with the Metropolitan Federation of Daily Vacation Bible Schools, maintaining over 300 schools, enrolling more than 25,000 children; a Religious Drama Council to foster and advance the effective use of Religious Drama; a large and up-to-date loan library for the benefit of ministers and teachers; the development of new techniques in religious education; the discovery of methods for the presentation of new fields of applied religion.

Here then is a vast effort in Religious Education dealing with more than 35,000 children and more than 3,000 teachers, together with thousands of parents.

In the field of Young People's Work: The Youth Division is responsible for developing a city-wide program for Protestant youth; for coördinating the efforts of the various denominational and inter-denominational youth societies; for lending aid and helping to formulate programs and furnish leadership to various individual church groups of young people.

The General Department is charged with the responsibility of a greatly diversified and constantly varying program of activity, including: planning and operating a united evangelistic effort; arranging ministers' conferences and convocations; setting up special union services and meetings; maintaining contact and promoting coöperation with the various welfare societies; bringing to the attention of the whole Church successful methods of work demonstrated by individual churches; accepting the challenge of and representing Protestantism in the field of the great human and social problems such as race relations, juvenile delinquency, crime, slum clearance, public health, peace, civic affairs; inter-faith relationships and programs; religious radio; maintaining a weekly news bulletin; becoming the point of contact for national and international religious organizations, for city departments and for various community organizations; developing aggressive action on the part of the Church as a whole within the community.

In all of the activities of all of the departments the Federation proceeds under the guidance of committees composed of ministers and laymen representative of the churches, while its Board of Directors is elected at an Annual Meeting to which each denomination is invited to send voting representatives.

In that which it attempts to accomplish, the Federation operates under three severe handicaps.

First—It is unofficial. While it is accredited, it is not authoritative. It does not pretend to be. No denomination, no single church has delegated to it any measure of authority.

Protestantism which nourished American democracy has not itself carried the representative principle to its logical and necessary fulfillment.

Second—It is impoverished. With a budget today of about $50,000, it is asked to face the responsibility of this vast city. It is borne down with a burden of indebtedness inherited from the early years of the depression. Behind medicine, behind education, and behind social work there stand great Foundations placing resources at the use of promising efforts here and there and carrying forward great common services. Behind Protestant religion there is none. It has no reserves to swing into the line where the need is greatest. It has no

fund to promote a united work, to supply the resources for a common responsibility. United Protestant work is dependent upon the crumbs that fall from the tables of the churches. Those crumbs have been very few and very small these later years.

Third—Because of financial stringency, Federation is pathetically short in man power. It is able to maintain merely a skeleton organization. The Youth Department, for instance, operating throughout the city, has but one secretary to serve it, whereas the Catholic Youth Association in the same area is served by at least ten full-time trained workers. The General Department, with its wide range of obligation, is again the responsibility of just one secretary. In addition to developing and carrying forward the program, the staff must carry the burden of raising the funds to support the work.

These handicaps are little short of tragic in a day like this when the city so desperately needs the aggressive leadership of the forces of good will. Standing at this point of vantage one hears constantly the human cries of the city, "the still sad music of humanity." It is so obvious that the Church of Jesus is greatly challenged. Obvious, too, that this challenge can only be accepted through united effort. And we who are here see so clearly that the way to that ultimate unity for which our Saviour prayed is the path trodden in the comradeship of His service.

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Summer Program of Religious Radio

The program of religious broadcasting sponsored by the Federal Council of the Churches of Christ in America over the networks of the National Broadcasting Company continues uninterruptedly throughout the summer months. The voices which were heard last summer will all be heard again this season, taking the place of those who have been the radio speakers during the winter season.

The schedule of broadcasts during the summer period is as follows:

MORNING DEVOTIONS, daily except Sundays, 8:00-8:15 A.M., over WJZ and network. Various ministers officiating.

SABBATH REVERIES, Sundays, 10:00-10:30 A.M., over WEAF and network. Dr. Charles L. Goodell.

HIGHLIGHTS OF THE BIBLE, Sundays, 1:30-2:00 P.M., over WJZ and network. Dr. Frederick K. Stamm.

SUNDAY VESPERS, Sundays, 4:00-4:30 P.M., until October 1, over WJZ and network. Dr. Paul E. Scherer.

THE ART OF LIVING, Saturdays, 6:45-7:00 P.M., over WEAF and network. Dr. Norman Vincent Peale.

THE TRAIL-FINDER, Wednesdays, 11:15-11:30 A.M., over WJZ and network. Dr. William Thompson Hanzsche.

MIDWEEK HYMN-SING, Tuesdays, 6:15-6:30 P.M., over WEAF and network, under the direction of Arthur Billings Hunt.

The time, as announced in each case, is Eastern Daylight Saving Time.

SO DIFFERENT FROM HOT CITY STREETS

THE GREATER NEW YORK FEDERATION OF CHURCHES, THROUGH THE COÖPERATION OF VARIOUS ORGANIZATIONS, IS SPONSORING A DAILY EXCURSION SERVICE FOR CHILDREN OF THE CITY STREETS TO THE COUNTRY THIS SUMMER. VALLEY STREAM STATE PARK AND HEMPSTEAD LAKE STATE PARK HAVE BEEN SELECTED AS THE PICNIC AND PLAYGROUNDS FOR THESE TRIPS BECAUSE OF THEIR NEARNESS TO THE CITY AND THEIR ADAPTABILITY TO RECREATIONAL WORK FOR CHILDREN. BUS TRANSPORTATION IS PROVIDED FOR OVER SIXTY BOYS AND GIRLS EACH DAY.

(Above)
ALL READY TO GO

(At Right)
AFTER THE SWIM

The Church School Library

By Sally Hall Koch

Three walls of this spacious room in The Riverside Church Tower are lined with a worthwhile and delightful choice of books. On the north side of the room two large windows let in generous amounts of light and air.

There are now over six hundred volumes in the Church School Library, covering many subjects. There are special sections for each subject, and one's eye may run over books of philosophy, psychology, or sociology. All of the books, whether written on religious education or on folklore, offer intelligent help. There are generous pages of biography and history and drama. There are shelves filled with fiction and delight for the juvenile. The great substantial volumes of the Encyclopedia Britannica lean against each other in formidable array.

Originally this collection of books was known as the Parents' Library. Mothers and fathers, meeting at The Riverside Church for the Sunday morning classes before the regular service, were interested to have well-known and authoritative books on Child Training, Psychology, and the subjects which were discussed in their group meetings. Frequently, after a speaker had mentioned a book in the course of his talk, the members of the classes were anxious to have a chance to read it. Specialists in particular fields often lectured on specific books. Now and then the writer of a volume of interest to parents would come before the group.

With the expansion and development of the Church School it became necessary for the teachers and supervisors to have various texts and reference books, as well as children's stories and tales of primitive people and those of other lands. The Guild placed their books at the disposal of those who wished to visit this cheery library, and gradually the empty spaces on the shelves narrowed. Now there are duplicates of many of the books. From time to time these are sent to the parents' class bookshelves on the fourth floor when room on the nineteenth floor is needed for newer books and those in wider circulation. Gradually friends not included in those groups most intimate with the growth of the library have come to know more about this opportunity for deeper and richer leisure.

Because of the necessity for using this room for Staff meetings, for supervisors' offices, for interviews, and other purposes from time to time during the year, people have not been encouraged to use the library as a reading room. However, they have been invited often to visit this special part of the nineteenth floor and to avail themselves of the reading material awaiting them.

Each book has been given a catalog number and has been recorded in the index which is available at all times. The system has been one of "self-service" from the very beginning, and typewritten instructions on the back

flap of each book explain to the newcomer the method by which he or she may borrow and return books.

Inevitably there has been a loss of several dozen volumes each year. People move and forget to return books; they lose them; they forget they have them or they lend them to someone else; a mischievous or unwatched child tears them past redemption. Each book bears the stamp of its "rightful owner," so that now and then a department store returns a volume left on a ribbon counter, or a book comes traveling a thousand miles across country from someone who is a New Yorker no more! Happily, many books have been replaced by borrowers who for one reason or another could not return the original library copy; and often there are valuable and helpful donations made by interested friends.

PUTTING MANHOOD FIRST

(*Continued from page 195*)

viduals. All the experiencing done on earth is done by individuals. No system suffers, no institution feels—only living creatures. They, one by one, do all the conscious living that is done. As Professor MacIver of Columbia puts it, "The only centers of activity, of feeling, of function, of purpose which we know are individual selves." So even sociology comes round at last to the insight of Jesus. For that is what he saw—man *the* experiencer, therefore never made for an institution, always the institution made for him.

The first great struggle that mankind had on this planet was with nature. Could man master nature? That is settled now. In amazing ways he can. But can he master himself? That is the unsettled question. Can man master man? Upon that depends our future destiny. Therefore, with yourself, with your fellows, with every institution you can touch, put manhood first.

PRAYER

Eternal God, our Father, we beseech Thee that in the turmoil and conflict of our present times we may be guided by the high concerns of Christ's great insight and that, in any situation, our eyes may learn to look first upon manhood and womanhood and childhood, the things that matter most.

Dr. Fosdick preached the foregoing sermon January 12, 1936.

The Latchstring

Forty-eight prominent leaders among the Protestant and Jewish faiths have made public a declaration protesting against the recent action of the German government against Catholic clergy by charging immorality. The statement was released by Dr. Everett Clinchy, director of the National Conference of Jews and Christians, with the explanation that the statement was not that of the Conference but of the individuals who signed. The signers say that the reputation of the German Catholic clergy for uprightness of living is such that the American people should exercise great caution "before trusting even one of the reports."

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The appointment of Reverend W. Y. Chen, Ph.D., as General Secretary of the National Christian Council of China, has just been made public. Dr. Chen, who succeeds Dr. C. Y. Cheng, now moderator of the United Church of China, is a graduate of Fukien Christian University. He did post-graduate work at Duke University, Durham, N. C., for two years, in England for one year, and in France and Germany for one-half year each. Until recently Dr. Chen was pastor of the Methodist Church of Foochow. During the last twelve months he has been Acting President of Fukien Christian University.

The National Christian Council is an outgrowth of the original missionary conference which is now a body constituted over sixty-five per cent of the elected representatives of Chinese churches, missionary bodies still having minority representation.

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War Renounced as National Policy by General Synod of Reformed Church

The General Synod of the Reformed Church in America recently endorsed a pledge supporting the Kellogg Peace Pact. The pledge as offered to the convention follows: "We take our stand on the Kellogg Peace Pact in personally renouncing war as an instrument of national policy."

The wording was a portion of the report of the committee of international justice and good will. The Reverend Lawrence H. French, Upper Red Hook, N. J., chairman of the committee, presented the report.

Two principles were set forth: First, freedom of speech and press, freedom of conscience; second, the right of a disinterested tribunal in international matters to substitute for force of arms.

The report condemned increase in naval and military appropriations and urged the reduction of national armaments to give confidence in the international society "now tragically burdened with fear and debt." Compulsory military training in schools was scored as un-American.

The coöperation of the American churches in helping to improve the quality of American motion pictures was urged yesterday by Reverend E. C. Lobenstine of Shanghai, for many years secretary of the National Christian Council of China, who was a special guest at the meeting of the Executive Committee of the Federal Council of Churches.

Millions of people in China, he said, are getting their chief impressions of America through films which come to them from Hollywood. "The impression thus created on the Chinese mind by a substantial percentage of these films is distinctly unfavorable to the good name of America," he declared.

Mr. Lobenstine also urged a world-wide attack by the Christian forces on the drug traffic.

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Priest Defines Holiness

A new definition of holiness was given to the Annual Youth Institute sponsored by the Youth Committee of the National Council of Catholic Women by the Reverend Francis P. LeBuffe, S.J., Business Manager of *America* and Eastern representative of the Sodality Union.

"Not one person in ten," Father LeBuffe declared, "really knows what holiness means. Some people think it means severe fasting and innumerable prayers. A truly saintly person is one who does each daily task, whatever it may be, to the best of her ability. She should be motivated always by a strong desire to do the will of God in all things."

N.C.J.C. News Service.

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STRANGE—BUT TRUE

Would G. B. S. Like It? Three ladies came tripping in through the western portal of the church after having surveyed the sculptured saints and scientists with which it is embellished. "Oh," they exclaimed jubilantly, as they stepped up to the desk, "we recognized George Bernard Shaw out there the very first thing!"

A Grave Omission. One visitor to the church eagerly asked to see the Memorial Window to Charlie Chaplin! He was very much disappointed when he found that, due to some oversight of the builders, it had been omitted.

Mixed Magnates. A group of touring ladies arrived one day, eager and almost breathless. "We've been travelling all over the United States," they said, "and have been looking especially at cathedrals. We just came to New York and we hurried right here to see the cathedral Henry Ford built!"

An Easy Way Out. Recently a group of visiting ladies took the trip into the tower. Coming down very much excited and pleased they walked up to the desk and each one of them laid a quarter before the much surprised hostess.

"But you paid for your trip into the tower when you bought your tickets," she exclaimed.

"Yes, but we want to give this, too," said the delighted ladies. "You see, we not only had the trip in the tower but we rode down in the elevator with Dr. Fosdick! It's worth it! It's worth it!"

"Well! Well!" exclaimed one of the trustees who happened to be near during this episode. "Now we know how to raise our budget for next year. We'll just have Dr. Fosdick ride up and down on the elevator all day long!"—*Gleaned by G. H. P.*

The Church Monthly

Published by the Committee on Publications
of The Riverside Church
122d Street and Riverside Drive, New York City

Vol. 10 *August, 1936* *No. 10*

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THE CHURCH MONTHLY IS PRINTED BY FRANKLIN PRINTING COMPANY . PHILADELPHIA

ATTENDANCE UP

July and August find The Riverside Church ministering to congregations made up very largely of strangers in the City. For the most part the congregations are composed of summer school students, and this year the churches of the City generally are showing special consideration for these friends from the schools and colleges of the country by opening their pulpits to leading preachers from various parts of the country and also by the topics which are being discussed and the special services that are being arranged. The response of the students is most encouraging. Dr. Fosdick has preached to capacity congregations each Sunday morning for the past six weeks. The Riverside Church and the Cathedral of St. John the Divine, just to mention these two institutions on The Hill, are having an aggregate of more than five thousand worshippers on Sunday mornings. This information will be welcome news to the members of the Church who are on vacation. It will tell them that the tide of interest and activity which runs high during the so-called regular church year suffers no abatement in the heat of summer.

We would also report on the use which the building staff is making of these weeks to prepare for the fall and winter work. Mr. Heidt tells us that the schedule of cleaning, painting, and general renovation is going on apace. Your building and its staff, your ministers and their helpers, the Board of Ushers and many volunteer helpers from the church membership are constantly serving in the name of the institution as a whole.

FIVE SERMONS

by

HARRY EMERSON FOSDICK

"Let Us All Give In to Temptation"

"The Church Must Go Beyond Modernism"

"On Being a Realistic Pacifist"

"Decision of Character"

"Giving the Highest a Hearing"

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